

معالم في العقيدة الإسلامية

Characteristics of
The Islamic Faith

أحمد جابر إبراهيم الجعفري، 1441هـ

Ahmed Jaber Ibrahim Al-Jaafari,

1441 AH

Indexing by King Fahd National Library during publication

Jaafari, Ahmed Jaber Ibrahim

Characteristics of The Islamic Faith / Ahmed
Jaber Ibrahim Jaafari

Jazan, 1441 AH

48 p.; 21 x 14 cm

ISBN: 978-603-03-4624-0

1- The Islamic Faith a. the address

Dewey 240

141/11697

Deposit No.: 141/11697

ISBN: 978-603-03-4624-0

Copyright Reserved

1441 AH - 2020 AD

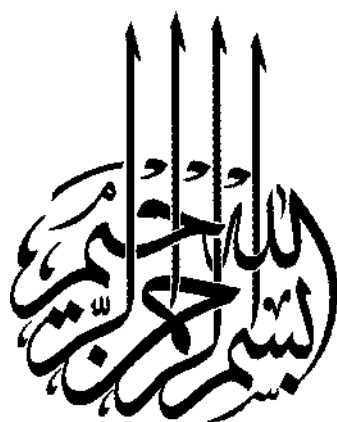
Characteristics of The Islamic Faith

معالم في العقيدة الإسلامية

Written by:

Ahmed bin Jaber bin Ibrahim Al-
Jaafari

أحمد جابر إبراهيم الجعفري



Introduction

Praise be to Allah, we praise Him, we seek His help, and we seek His forgiveness, and we seek refuge in God from the evils of ourselves and the evils of our actions. He whom God guides, there is no misleading him, and he who misleads, there is no guide for him. I bear witness that there is no god but Allah, alone, without partner, and I bear witness that Muhammad is His servant and Messenger. May God's prayers and peace be upon him, his family, and companions, and may the peace and blessings of God be upon him abundantly.

The knowledge of faith is the most honorable of all aspects of knowledge, and the most precious in rank, because the acceptance of deeds and the attainment of happiness in this world and the hereafter depends on the validity of faith. Indeed, as it is the knowledge of Allah Almighty; therefore, it is a matter for every Muslim, and it is necessary for every Muslim to know and believe it.

I have been keen to explain the most important tasks of the Islamic faith in this concise book, so that the Muslim can learn it in the easiest terms, and I made it brief. I saw the need of the common Muslims in the Islamic countries or the disbelieving countries in which there are Islamic minorities. These countries were run over by some deviants from the correct faith, then the common people followed them, thinking that they were on the right path paved by the deviants from the path of truth and from the innovators or from the original disbelievers who are plotting evil for this nation. This made Muslims become ignorant of their correct belief, by which they would be saved on the Day of Judgement. Consequently, I have written this brief book in hopes that Allah may benefit Muslims by it, and we ask God success and assistance.

May Allah bless and bestow peace upon our Prophet Muhammad and his family and companions.

The author
Ahmed bin Jaber Al-Jaafari

The Study Plan:

An introduction, two chapters, and a conclusion:

The First Chapter: An introduction to the Islamic faith, which contains five topics:

- The first topic: The Islamic faith in language and in Sharia.
- The second topic: Sources of Islamic faith.
- The third topic: The importance of Islamic faith.
- The fourth topic: Features of the Islamic faith.
- The fifth topic: Reasons for deviation from the Islamic faith.

The Second Chapter: Important questions in the Islamic faith, it contains eleven questions:

- The first question: What are the levels of religion?
- The second question: What are the pillars of Islam?
- The third question: What are the pillars of faith?
- The fourth question: What are the conditions for accepting acts of worship?
- The fifth question: What is polytheism, its types, and its ruling in Sharia?
- The sixth question: What are the sins that contradict the origin and perfection of monotheism?
- The seventh question: What does moderation mean in the Islamic faith?
- The eighth question: What is the meaning of loyalty and disavowal, and its ruling in Islam?
- The ninth question: What is asking for blessing, its types, and its ruling?
- The tenth question: What is supplication and its types?
- The eleventh question: What is jihad for the sake of God, and its rule in Islam?

Conclusion.

The First Chapter

An Introduction to The Islamic Faith

- **The first topic: The meaning of the Islamic faith in language and in Sharia.**
- **The second topic: Sources of Islamic faith.**
- **The third topic: The importance of Islamic faith.**
- **The fourth topic: Features of the Islamic faith.**
- **The fifth topic: Reasons for deviation from the Islamic faith.**

The First Chapter An Introduction to The Islamic Faith

It contains five topics:

The First Topic: The Islamic Faith in Language and in Sharia.

The Islamic faith in language:

To get something knotted is the opposite of getting something loose; to knot something tight, and it is said that the rope is knotted as it is tightened, and so is the covenant, including the marriage contract ⁽¹⁾. (In the dictionary, the knot is for rope, the contract is for sales and covenants: making it tight; the contract is also: The guarantee and the covenant ⁽²⁾).

It is clear from this that the contract is taken from knotting, tension, and tightness.

The Islamic faith in idiomatic terms:

It is the firm belief in God Almighty, in what is required of him of monotheism, the belief in His angels, His Books, His Messengers, the Last Day, predestination, whether good or evil, and in what is branched from these principles. The foundations of religion are also related to it ⁽³⁾.

(1) Lisan Al-Arab Article (Contract), 296/3.

(2) Al-Muheet Dictionary Article (Contract), p.: 300.

(3) Edification of Facilitating the Islamic Faith by Abdullah Al-Jibreen, p.: 1.

The second topic: Sources of Islamic faith.

There are original sources which are the Quran, the Sunnah, and the consensus. As for the right mind and common sense, they belong to the original sources, and here is the detail of these sources.

First: The Holy Quran

- Allah Almighty said: (And We have sent down to you 'O Prophet' the Reminder, so that you may explain to people what has been revealed for them, and perhaps they will reflect (44)) ⁽¹⁾.
- The Almighty said: (He is the One Who raised for the illiterate 'people' a messenger from among themselves—reciting to them His revelations, purifying them,
and teaching them the Book and wisdom, for indeed they had previously been clearly astray (2)) ⁽²⁾.
- The Almighty said: (Indeed, We have sent down the Book to you 'O Prophet' in truth to judge between people
by means of what Allah has shown you) ⁽³⁾.

Second: The Holy Sunnah:

- Allah Almighty said: (And Allah will teach him writing and wisdom) ⁽⁴⁾, Ibn Kathir said: "When the Almighty said: (And Allah will teach him writing) meaning the Qur'an, (and wisdom) meaning: The Sunnah, it was said by Al-Hasan, Qatadah, Muqatil bin Hayyan, Abu Malik and others" ⁽⁵⁾.

(1) An-Nahl: 44.

(2) Al-Jumu'ah 2.

(3) An-Nisa: 105.

(4) Ali 'Imran: 48.

(5) Interpretation of the Great Quran by Ibn Kathir 1/464

- The Almighty said: (Obey Allah and the Messenger, so you may be shown mercy (132)) ⁽¹⁾.
- The Almighty said: (Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely Allah is severe in punishment (7)) ⁽²⁾.

Third: The Consensus:

Consensus is a legitimate argument; some have said it's about the agreement in which the violators are not concerned.

- Allah Almighty said: (And whoever defies the Messenger after guidance has become clear to them and follows a path other than that of the believers, We will let them pursue what they have chosen, then burn them in Hell—what an evil end! (115)) ⁽³⁾. This verse is one of the strongest Quranic pieces of evidence for the authority of consensus, and the first to be inferred by Imam al-Shafi'i, may God have mercy on him ⁽⁴⁾.
- The Almighty said: (And so We have made you 'believers' an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you) ⁽⁵⁾.

Fourth: The Right Mind:

- Allah Almighty said: (and a lesson for people of reason (43)) ⁽⁶⁾.
- The Almighty said: (And they will lament, "If only we had listened and reasoned, we would not be among the residents of the Blaze!" (10)) ⁽⁷⁾.

(1) Ali 'Imran: 132.

(2) Al-Hashr: 7.

(3) An-Nisa: 15.

(4) Al-Ibhaj in Explanation of Al-Minhaj 335/2.

(5) Al-Baqarah: 143.

(6) Sad: 43.

(7) Al-Mulk: 10.

- The Almighty said: (those who listen to what is said and follow the best of it. These are the ones 'rightly' guided by Allah, and these are 'truly' the people of reason (18))⁽¹⁾.

Fifth: The Common Sense (Instinct):

- Allah Almighty said: (The natural Way of Allah which He has instilled in 'all' people. Let there be no change in this creation of Allah. That is the Straight Way, but most people do not know (30))⁽²⁾.

The Prophet (peace be upon him) said: "Every child is born with a true faith (i.e., to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?"⁽³⁾.

(1) Az-Zumar: 18.

(2) Ar-Rum: 30.

(3) Narrated by Al-Bukhari in his Sahih No. (1358).

The Third Topic: The Importance of Islamic Faith.

The importance of the Islamic faith and its noble goals include the following:

First: It is the first duty, the first pillar, and the last duty. Narrated by Ibn Abbas may God be pleased with both of them: When Allah's Messenger (p.b.u.h) sent Mu`adh to Yemen, he said (to him), ((YOU are going to people of a (Divine) Book. First of all invite them to worship Allah (alone)... until the end of Hadith)) ⁽¹⁾.

Narrated Mu'adh bin Jabal, he said: The Messenger of Allah (p.b.u.h) said: ((If anyone's last words are "There is no god but Allah" he will enter Paradise)) ⁽²⁾.

Second: It is the foundation of the relationship between the servant and his Lord, God Almighty said: (I did not create jinn and humans except to worship Me (56)) ⁽³⁾.

Third: It is the reason for the salvation of the servant on the Day of Resurrection, The Prophet (p.b.u.h) said, "Allah has forbidden the (Hell) Fire for those who testify that none has the right to be worshipped but Allah, seeking Allah's pleasure" ⁽⁴⁾.

Fourth: It is the basis of happiness in this world and the hereafter. Allah Almighty said: (Whoever does good, whether male or female, and is a believer, We will surely bless them with a good life, and We will certainly reward them according to the best of their deeds (97)) ⁽⁵⁾.

Fifth: The validity of the faith is a reason for the acceptance of actions. God Almighty said: (It has already been revealed to you—and to those `prophets` before you—that if you associate others `with Allah`, your deeds will certainly be void and you will truly be one of the losers (65)) ⁽⁶⁾.

(1) Narrated by Al-Bukhari in his «Sahih» No. (1458).

(2) Narrated by Abu Dawud in his «Sunan» No. (3116), True.

(3) Adh-Dharyat: 56.

(4) Narrated by Al-Bukhari in his «Sahih» No. (5401).

(5) An-Nahl: 97.

The Fourth Topic: Features of The Islamic Faith.

The First Feature: legitimized by God, as its source is the revelation, and it is based on the complete submission to Him and His Messenger (p.b.u.h).

- Allah Almighty said: (Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way) ⁽¹⁾.
- Allah Almighty said: (But no! By your Lord, they will never be "true" believers until they accept you "O Prophet" as the judge in their disputes, and find no resistance within themselves against your decision and submit wholeheartedly (65)) ⁽²⁾.

The Prophet (p.b.u.h) also said: "I have left two matters with you. As long as you hold to them, you will not go the wrong way: They are the Book of Allah and the Sunna of His Prophet." ⁽³⁾.

The Second Feature: It is a divine secret, so it is impossible for the minds to obtain knowledge about it independently.

- Allah Almighty said: (Alif-Lām-Mīm (1) This is the Book! There is no doubt about it —a guide for those mindful "of Allah" (2) who believe in the unseen, establish prayer, and donate from what We have provided for them (3)) ⁽⁴⁾.

The Third Feature: Comprehensiveness and integration, it is complete in all aspects of life.

- Allah Almighty said: (Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way) ⁽⁵⁾.

(1) Al-Ma'idah: 3.

- (2) An-Nisa: 65.
- (3) Narrated by Malik in «Muwataa» No.: (678 / 3338).
- (4) Al-Baqarah: 1-3:
- (5) Al-Ma'idah: 3.

- Allah Almighty said: (Say, "Surely my prayer, my worship, my life, and my death are all for Allah—Lord of all worlds (162)) ⁽¹⁾.

The Fourth Feature: Moderation, and God has described this nation as an upright nation, i.e., people who choose fairly and justly.

- Allah Almighty said: (And so We have made you 'believers' an upright1 community) ⁽²⁾.

The Fifth Feature: The Islamic faith agrees with common sense (instinct).

- Allah Almighty said: (The natural Way of Allah which He has instilled in 'all' people. Let there be no change in this creation of Allah. That is the Straight Way, but most people do not know (30)) ⁽³⁾.

The Prophet (peace be upon him) also said: "Every child is born with a true faith (i.e., to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" ⁽⁴⁾.

The Sixth Feature: It agrees with the clear, sound mind which is free of suspicions and desires. The Islamic faith values a sound mind and raises its status. It does not prohibit it, nor does it deny its activity. It gives the intellect its proper place, as the explicit intellect agrees with the correct transmission. The domain of the intellect is all that is tangible and seen, and as for the unseen that does not fall under the senses, there is no way for the mind to delve into it.

- Allah Almighty said: (those who listen to what is said and follow the best of it. These are the ones 'rightly' guided by Allah, and these are 'truly' the people of reason (18)) ⁽⁵⁾.

(1) Al-An'am: 162.

(2) Al-Baqarah: 143.

(3) Ar-Rum: 30.

(4) Narrated by Al-Bukhari in his «Sahih» No.: (1358).

(5) Az-Zumar: 18.

They are very many and we wanted to mention the most important, or some, of them, there are also features like ⁽¹⁾:

- Clarity and ease of comprehension, it is easy and crystal clear.
- Free from confusion, contradiction, and complication, as Allah Almighty said: (Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies (82)) ⁽²⁾.
- It is a reason for victory, emergence, and empowerment. The Messenger of Allah (p.b.u.h) said: "A group of people from my Umma will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's Command is executed (i.e., Qiyamah is established)" ⁽³⁾.
- It gives its adherents psychological and intellectual comfort.
- They affect behavior, morals, and manners.
- It does not contradict empirical science.
- It combines the demands of the soul, the heart, and the body.
- It recognizes human emotions and directs them in the right direction.
- In short, the Islamic faith can solve all problems.

(1) look up: The Faith of Ahl al-Sunnah wal-Jama`ah by Muhammad ibn Ibrahim al-Hamad, p.: 20-32.

(2) An-Nisa: 82.

(3) Narrated by Muslim in his «Sahih» No.: (1920).

The Fifth Topic:

Reasons For Deviation from The Islamic Faith and The True Prophetic Method.

Reasons for deviation from the Islamic faith are:

- 1- Ignorance of the correct faith: This is due to the reluctance to learn and teach it, or the lack of interest in it. As a result, a generation will grow up that does not know that faith and believes the truth as falsehood and falsehood as true; As Omar Ibn Al-Khattab, may God be pleased with him, said: The bonds of Islam are broken one by one if someone grows up in Islam who does not know the Jahiliyyah ⁽¹⁾.
- 2- Being intolerant by what the fathers and grandfathers were upon, adhering to it even if it was false, and leaving what contradicted it even if it was true; As the Almighty said: (When it is said to them, "Follow what Allah has revealed," they reply, "No! We 'only' follow what we found our forefathers practicing." 'Would they still do so,' even if their forefathers had 'absolutely' no understanding or guidance?) ⁽²⁾.
- 3- blind imitation by taking people's sayings about the faith without knowing its evidence and the extent of its validity as is the reality of the opposing teams.
- 4- Exaggeration regarding the saints and the righteous, raising them above their rank, and mistakenly believe they can do things which only God can do. These things are bringing benefit, repelling harm, and considering them as mediators between God and His servants in answering supplications. Allah Almighty said: (urging 'their followers', 'Do not abandon your idols—especially Wadd, Suwâ', Yaghûth, Ya'ûq, and Nasr) ⁽³⁾.

(1) Narrated by Ahmad in his «Musnad» No.: 22160.

(2) Al-Baqarah: 170.

(3) Nuh: 23.

- 5- Neglecting the contemplation of the cosmic signs and Qur'anic verses of God, and the fascination with the data of material civilization. Therefore, these people thought that it is the power of humans alone, so they glorify humans, and add these data to their efforts and invention alone, as Qarun said: ("I have been granted all this because of some knowledge I have.") ⁽¹⁾.
- 6- Lack of proper guidance in the house; Therefore, the Prophet (peace be upon him) also said: "Every child is born with a true faith (i.e., to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism" ⁽²⁾. The parents have a big role in straightening the path of the child.
- 7- The reluctance of the means of education and the media - in most of the Islamic world - to perform their mission. The education curricula - in most cases - do not pay much attention, if at all, to the aspect of religion; moreover, the visual, audio, and print media have mostly become a tool of destruction and deviation. Most of them are concerned with material and recreational things, and do not care about what establishes morals, cultivates the correct belief, and resists deviant currents. This results in a defenseless generation left to face the armies of atheism ⁽³⁾.

(1) A-Qasas: 78.

(2) Narrated by Al-Bukhari in his Sahih, No. (1385).

- (3) look up: The Faith of Tawheed and an explanation of what contradicts or detracts from it, such as major and minor polytheism, disruption, innovations, and other things. Written by Sheikh Saleh bin Fawzan Al-Fawzan, p.: 14-16, not literal.

The Second Chapter

Importance Questions in The Islamic Faith.

- **The first question: What are the levels of religion?**
- **The second question: What are the pillars of Islam?**
- **The third question: What are the pillars of faith?**
- **The fourth question: What are the conditions for accepting acts of worship?**
- **The fifth question: What is polytheism, its types, and its ruling in Sharia?**
- **The sixth question: What are the sins that contradict the origin and perfection of monotheism?**
- **The seventh question: What does moderation mean in the Islamic faith?**
- **The eighth question: What is the meaning of loyalty and disavowal, and its ruling in Islam?**
- **The ninth question: What is asking for blessing, its types, and its ruling?**
- **The tenth question: What is supplication and its types?**
- **The eleventh question: What is jihad for the sake of God, and its rule in Islam?**

The Second Chapter

Important Questions in The Islamic Faith

it contains eleven questions:

The first question: What are the levels of religion?

The first answer: Religion has three levels, namely Islam, faith, and Ihsan (perfection).

These three levels were mentioned in the long hadith of Gabriel ⁽¹⁾, which is well known in the ranks of the religion. Narrated by Abu Huraira, he said: One day while the Prophet (p.b.u.h) was sitting in the company of some people, (The angel) Gabriel came and asked: "What is faith?". He replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked: "What is Islam?". He replied: "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked: "What is Ihsan (perfection)?". He replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you... until the end of the Hadith". ⁽²⁾.

The second question: What are the pillars of Islam?

The second answer: There are five pillars of Islam:

The first pillar: Testimony that there is no god but Allah and that Muhammad is the Messenger of God.

The second pillar: Offering prayer.

The third pillar: Paying the zakat.

The fourth pillar: Fasting in the month of Ramadan.

The fifth pillar: Pilgrimage to the Sacred House of God for those who can do it.

(1) Agreed upon.

(2) Narrated by Al-Bukhari in his «Sahih» No.: (50), and Muslim No.: (9).

The basis for this is the hadith of Abdullah bin Omar bin Al-Khattab, may God be pleased with both of them, who said: I heard Allah's Messenger (p.b.u.h) saying: Islam is based on (the following) five (principles): To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Messenger, to offer the (compulsory congregational) prayers dutifully and perfectly, to pay Zakat (i.e. obligatory charity), to perform Hajj. (i.e., Pilgrimage to Mecca), and to observe fast during the month of Ramadan.

The third question: What are the pillars of faith?

The third answer: There are six pillars of faith:

The first pillar: Faith in Allah. It is the firm belief from the bottom of the heart of the existence of His Essence, Exalted is He, who is not preceded or followed by an opposite. He is The First, and there is nothing before Him. He is The Last, and there is nothing after Him. He is The Manifest, and there is nothing above Him, and The Hidden, there is nothing underneath Him. He is The Alive, The Eternal, The Unique, and the Independent (He has never had offspring, nor was He born (3) And there is none comparable to Him (4)) (3) and his monotheism with his divinity, lordship, names, and attributes.

The second pillar: belief in angels; It is the firm acknowledgment of their existence and that they are created from God's creation, nurtured, and subjugated, and (those 'angels' are only 'His' honoured servants (26) who do not speak until He has spoken, 'only' acting at His command (27)) (5).

The third pillar: Belief in the holy books. It is the firm belief that all of them were revealed from God Almighty, and that God spoke them in truth. Some of them are heard from Him from behind a veil without the mediation of the royal messenger, and some of them are what the royal messenger conveyed to the human messenger. Some of these holy books are

(1) Narrated by Al-Bukhari No. (8), and Muslim No. (16).

(2) Scholars of the Published Sunnah for the Belief of the Victorious Survivor Sect, by Hafez bin Ahmed Al-Hakami.

(3) Al-Ikhlâs: 3-4.

(4) Al-Anbya: 26.

(5) Al-Anbya: 27.

What God Almighty has written with His own hand, as The Almighty said: (It is not 'possible' for a human being to have Allah communicate with them, except through inspiration, or from behind a veil, or by sending a messenger-angel to reveal whatever He wills by His permission. He is surely Most High, All-Wise (51)) ⁽¹⁾.

The fourth pillar: Belief in the Messengers. It is the firm belief that God Almighty sent in every nation a Messenger from among themselves calling them to worship God alone and disbelief in what is worshiped besides Him, and that they are all truthful, righteous, pious, trustworthy, guided, and with apparent proofs and brilliant evidences from their Lord are supporters, and that they have conveyed all What God sent them with, they did not conceal, did not change, did not add to it a letter from themselves, nor did they decrease it. (Is not the messengers' duty only to deliver 'the message' clearly? (35)) ⁽²⁾. Moreover, they are all on the clear truth, that God Almighty took Abraham as a close friend, He took Muhammad May God's prayers and peace be upon him as a close friend, He spoke directly to Moses, and raised Idris to a lofty position. In addition, Jesus was God's servant, messenger, and His word which was delivered to Mary and a spirit from Him, and that God favored some of them over others and raised some of them in rank.

The fifth pillar: Belief in the Last Day. It is a firm belief that it will inevitably come, and that we should act accordingly. This includes the belief in the signs of the Hour and its signs that will inevitably come before it. Also, the belief in death and what follows it from the trials, torment and bliss of the grave, blowing on the horn, the exit of creatures from the graves, the horrors and terrors in the Resurrection situation, and the details of the gathering such as: Revealing records of deeds, setting scales, the path and the basin, intercession and others, heaven and its blessings, the greatest of which is looking at the face of God Almighty, hell and its torment, the most severe of which is having a veil between people in hell and their Lord Almighty.

The sixth pillar: Belief in predestination whether good or bad. It is God Almighty's knowledge of beings and His will for them in eternity before their existence, as there is no accident that God has not decreed it, i.e.: He already knew about it and it happened according to His will ⁽³⁾.

(1) Ash-Shuraa: 51

(2) An-Nahl: 35

(3) Explanation of the Wasitiyya Creed, Saleh Al-Fawzan, p.: 147.

The Messengers and the heavenly laws agreed upon these principles, holy books were revealed with them, and all Muslims believed in them. These principles have been mentioned in the Quran and Sunnah, God Almighty said: (Righteousness is not in turning your faces towards the east or the west. Rather, the righteous are those who believe in Allah, the Last Day, the angels, the Books, and the prophets) ⁽¹⁾, and The Prophet (p.b.u.h) said: "Faith is to believe in God, His Angels, His Books, His Messengers, and the Last Day, and to believe in predestination, its good and its bad" ⁽²⁾.

The fourth question: What are the conditions for accepting acts of worship?

The fourth answer: There are two conditions for accepting acts of worship ⁽³⁾:

The first one: Devoting worship all to Him. Allah Almighty said: (even though they were only commanded to worship Allah 'alone' with sincere devotion to Him) ⁽⁴⁾. A deed is not accepted unless it is purely for God and for the sake of God's pleasure.

The second: Consistent with the command that He sent his messengers, God Almighty said: (Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it) ⁽⁵⁾. Allah's messenger (p.b.u.h) said: "If anyone introduces into this affair of ours anything which does not belong to it, it is rejected." ⁽⁶⁾. The deed is not accepted unless it is in accordance with the Sunnah of the Messenger of God, may God bless him and grant him peace.

The fifth question: What is polytheism, its types, and its ruling in Sharia?

The fifth answer: Shirk (polytheism) is the equalization of something/someone other than God with God in what is one of the characteristics of God.

It is presuming a partner with God Almighty in his lordship, divinity, names and attributes. Shirk is one of the greatest injustices. Allah Almighty said: (for associating 'others with Him' is truly the worst of all wrongs (13)) ⁽⁷⁾. Allah also said

(1) Al-Baqarah: 177.

(2) Agreed upon.

(3) Tadmuriyyah by Taqi al-Din Ibn Taymiyyah, p.: 232.

(4) Al-Bayyinah: 5.

(5) Al-Hashr: 7.

(6) Agreed upon.

(7) Luqman: 13

that He does not forgive polytheism. Allah Almighty said: (Indeed, Allah does not forgive associating others with Him 'in worship', but forgives anything else of whoever He wills) ⁽¹⁾.

There are two types of polytheism: Major and minor.

Major polytheism: It is presuming a partner with God Almighty in His lordship and divinity.

The consequences of the major polytheism are:

- 1- Allah does not forgive it except by repenting from it.
- 2- It thwarts all deeds.
- 3- It causes the doer to leave the fold of Islam.
- 4- Its doer is immortalized in hell.

Minor polytheism: Which is what the texts call shirk but it did not reach the level of major shirk, such as swearing by something/someone other than God and easy hypocrisy. The consequences for its doer are:

- 1- It does not cause him to leave the fold of Islam.
- 2- Its doer is not immortalized in hell.
- 3- It does not thwart all deeds.
- 4- If Allah wills, He will forgive him, and if He wills, He will punish him.

The sixth question: What are the sins that contradict the origin and perfection of monotheism?

The sixth answer: Among the actions that contradict the origin of monotheism, not limited to these examples ⁽²⁾:

(1) An-Nisa: 48.

(2) look up: The Faith of Tawheed and an explanation of what contradicts or detracts from it, such as major and minor polytheism, disruption, innovations, and other things. Written by Sheikh Saleh bin Fawzan Al-Fawzan, p.: 99.

1- Claiming to know the unseen, Allah Almighty said: (Say, 'O Prophet,' "None in the heavens and the earth has knowledge of the unseen except Allah) ⁽¹⁾.

2- Performing magic, Allah Almighty said: (They 'instead' followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve, rather the devils disbelieved. They taught magic to the people) ⁽²⁾.

3- The circumambulation of the graves and their supplications besides Allah, as the Prophet (p.b.u.h) said: "Those who preceded you used to take the graves of their prophets as mosques, but you must not take graves as mosques; I forbid you to do that." ⁽³⁾.

4- Mocking the religion, Allah Almighty said: (If you question them, they will certainly say, "We were only talking idly and joking around." Say, "Was it Allah, His revelations, and His Messenger that you ridiculed?" (65) Make no excuses! You have lost faith after your belief) ⁽⁴⁾.

5- Belonging to atheistic sects such as communism, secularism, capitalism, and other infidel sects. Allah Almighty said: (When they meet the believers they say, "We believe." But when alone with their evil associates they say, "We are definitely with you; we were only mocking." (14)) ⁽⁵⁾.

Among the actions that contradict the perfection of monotheism, not limited to these examples:

1- Swearing by something/someone other than Allah, as the Prophet (p.b.u.h) said: "He who swears by anyone but Allah is polytheist" ⁽⁶⁾.

2- Hanging amulets, and they may be major shirk if the person who hangs them believes that they are harmful and beneficial by themselves.

(1) An-Naml: 65.

(2) Al-Baqarah: 102.

(3) Narrated by Al-Bukhari, Hadith No.: (3276).

(4) At-Tawbah: 66.

(5) Al-Baqarah: 14.

(6) Narrated by Abu Dawood, No.: (3250), Al-Tirmidhi, No.: (1535) and Al-Albani graded

it as authentic in Sahih At-Targheeb, No.: (2952).

- 3- Easy hypocrisy.
- 4- Saying (what God wills, and you will).

The seventh question: What does moderation mean in the Islamic faith?

The seventh answer: Moderation is one of the greatest features of the Islamic faith. Those who adhere to it are a medium between nations, between exaggeration and negligence:

- 1- They are in the middle when it comes to the Attributes of God Almighty between the people of mitigation and the people of representation, (they believe that Allah, Glory be to Him, there is nothing like Him and He is the All-Hearing, the All-Seeing, so they do not negate from Him what He described Himself with. They do not distort the words from their correct meanings, do not deviate in His names and verses, nor do they adapt or represent His attributes with the attributes of His creation) ⁽¹⁾.
- 2- They are in the middle when it comes to promise and warning between the Murji'ah who took the verses of the promise and the Kharijites who took the verses of the warning, as the Sunnis took both.
- 3- They are in the middle in the issue of takfir, so they do not call someone as a disbeliever for the major sins, as is the case of the Kharijites. However, they do not deny takfir altogether. So, they do not call someone as a disbeliever except those whom God and His Messenger have rejected, such as committing one of the nullifiers of Islam, in which the conditions of takfir are fulfilled, and the prohibitions of takfir are absent from it. As for the one whose Islam is proven with certainty, Islam is not excluded from him except with a certainty of takfir.
- 4- They are in the middle when it comes to fate between the extreme fatalism and the negligent fatalism, for the servants are truly doers, and God is the Creator of their actions... The servants have control over their actions, and they have a will, and Allah is their Creator and the Creator of their ability and will, as Allah Almighty said: (to whoever of you wills to take the Straight Way (28) But you cannot will 'to do so', except by the Will of Allah, the Lord of all worlds (29)) ^{(2) (3)}.

(1) The Wasitiyya Creed by Ibn Taymiyyah, p.: 59.

(2) At-Takwir: 28-29.

(3) The Wasitiyya Creed by Ibn Taymiyyah, p.: 108.

- 5- They are moderate in the love of the Prophet (p.b.u.h), between the dear and the crude. They love the Messenger (p.b.u.h) and believe that he is the best of mankind, that he is the leader of the Messengers, and the last of the Prophets, and they love him more than themselves, their parents, their children, and all people. Despite that, they believe that he is a human being who has neither benefit nor harm except with what Allah has decreed for him. And they do not give supplication to him instead of Allah, Allah Almighty said:(Say, "I have no power to benefit or protect myself, except by the Will of Allah. If I had known the unknown, I would have benefited myself enormously, and no harm would have ever touched me. I am only a warner and deliverer of good news for those who believe." (188)) ⁽¹⁾.
- 6- They are moderate in their love for the family of the Messenger of God (p.b.u.h) and his companions. They do not hate the family of the Messenger of God (p.b.u.h) as is the case with the Nawasib, and they do not exaggerate in their status above what God has given them as is the case of the Raafidis, who believe they are infallible.

They are in the middle when it comes to the Companions of the Messenger of God (p.b.u.h), between exaggeration and estrangement. They know their merits and that they are the most complete of the nation in faith, due to the greatness of their precedent, and their good performance in the support of Islam and their jihad with the Messenger of God (p.b..h); However, they do not believe that they are infallible.

Allah Almighty said: (And those who come after them will pray, "Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful." (10)) ⁽²⁾.

The Prophet (p.b.u.h) said: "Do not abuse my companions for if any one of you spent gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud or even a half Mud spent by one of them." ⁽³⁾.

(1) Al-A'raf: 188.

(2) Al-Hashr: 10.

(3) Narrated by Al-Bukhari, Hadith No.: (3673).

- 7- They are in the middle when it comes to the dignity of the saints (for they believe in the dignity of the saints and what God is doing on their hands of the supernatural customs) ⁽¹⁾, and that dignity is not like the miracle of the prophets. They did not deny the dignity, nor did they go to extremes in it.

It is necessary to differentiate between the dignities and the miracles of magicians and the like. We can know which is which when we look at the work itself, if it is in accordance with Islam, then what is done is a dignity, otherwise it is from the service of the devils to him.

- 8- They are in the middle in the matter of intercession. The Kharijites and the Mu'tazila deny intercession for the people of major sins, while the Christians, the polytheists, the Raafidis, and the Sufis went to extremes in affirming intercession for their followers.

They (believe in the intercession of the Messenger of Allah (p.b.u.h) for the sinful sinners on the Day of Resurrection and on the path, and he brings them out from the hollow of hell. They also believe there is no prophet who have the right for intercession, as well as the upright, the martyrs and the righteous, and after that he has much preference for whom he wills to get them out from hell after they were burned and became coal) ⁽²⁾.

The eighth question: What is the meaning of loyalty and disavowal, and its ruling in Islam?

The eighth answer: Loyalty in language: Affection, victory, and closeness. A loyal person: The lover, the friend, the supporter, and he is against the enemy.

Loyalty in idiomatic terms: It is loving the believers for their faith, supporting them, giving them advice, assisting them, and other rights of the believers. A loyal person loves the immoral person from among the people of Islam according to his obedience and hates according to the degree of disobedience, so he loves in one way and hates in another way.

-
- (1) The Wasitiyya Creed by Ibn Taymiyyah, p.: 23.
 - (2) Explanation of the Sunnah by al-Barbahari, p.: 66.

Disavowal in language: Keeping distance from the thing, leaving it, and getting rid of it.

Disavowal in idiomatic terms: Hating the enemies of Allah from the hypocrites and the general infidels, enmity against them, keeping distance from them, and jihad against the warlike among them according to one's ability.

People are divided into three categories in terms of loyalty and disavowal ⁽¹⁾:

The First Category: Those who love pure love, not enmity with it, and they are the sincere believers from the prophets, the upright, the martyrs and the righteous. Then the believers, each according to their rank, Allah Almighty said: (And those who come after them will pray, "Our Lord! Forgive us and our fellow believers who preceded us in faith, and do not allow bitterness into our hearts towards those who believe. Our Lord! Indeed, You are Ever Gracious, Most Merciful." (10)) ⁽²⁾.

The Second Category: Those who are hated and met with hostility, pure hatred, and enmity, with no love or friendship. They are the pure infidels from the disbelievers, polytheists, hypocrites, apostates, and atheists of different races, Allah Almighty said: (You will never find a people who 'truly' believe in Allah and the Last Day loyal to those who defy Allah and His Messenger, even if they were their parents, children, siblings, or extended family) ⁽³⁾.

The Third Category: Those who are loved in one way and hated in another way, so they receive both love and enmity. Those are the disobedient to the believers, they are loved for what they have of faith and hated for what is in them of disobedience.

The rule of loyalty and disavowal is that they are obligatory, and they are a great principle of faith.

The worldly treatment of infidels does not coincide with loyalty and disavowal for the sake of the Muslims' interest. However, Muslims must not participate in their feasts and religious matters because it is considered a forbidden loyalty.

(1) look up: The Book of Loyalty and Disavowal, by Saleh Al-Fawzan, p.: 28.

(2) Al-Hashr: 10.

Characteristics of The Islamic Faith

31

- Allah Almighty said: (The believers, both men and women, are guardians of one another. They encourage good and forbid evil, establish prayer and pay alms-tax, and obey Allah and His Messenger. It is they who will be shown Allah's mercy. Surely Allah is Almighty, All-Wise (71)) ⁽¹⁾.
- The Almighty said: (You already have an excellent example in Abraham and those with him, when they said to their people, "We totally dissociate ourselves from you and 'shun' whatever 'idols' you worship besides Allah. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allah alone." The only exception is when Abraham said to his father, "I will seek forgiveness for you," adding, "but" I cannot protect you from Allah at all." "The believers prayed," "Our Lord! In You we trust. And to You we 'always' turn. And to You is the final return (4)) ⁽²⁾.

The ninth question: What is asking for blessing, its types, and its ruling?

The ninth answer: Asking for blessing in language and idiomatic terms:

Asking for blessing in language: Taken from the blessing, firmness, and necessity ⁽³⁾.

⁽⁴⁾ Which means seeking blessings, hoping for it, and believing in it

There are two types of asking for blessing:

- 1- **Allowed blessing:** It is the attainment of the blessing that has been proven by the Sharia and the Lawgiver authorized to be blessed with it. There are several types of it, including:
 - The blessing of time, like the month of Ramadan.
 - The blessing of the place, like the Sacred Mosque.

-
- (1) At-Tawbah: 71.
(2) Al-Mumtahanah: 4.
(3) Standards of Language, by Ibn Faris, 1/227.
(4) Summary in the explanation of the Book of Tawheed, Saleh bin Fawzan Al-Fawzan, p.: 88.

Characteristics of The Islamic Faith

32

- The blessing of special people, like the blessing of the Messenger of Allah (p.b.u.h) in his life.
- The blessing of good deeds, such as blessings by reading the Noble Quran.

2- **Prohibited (forbidden) blessing:** It is the blessing that has not been proven by the Sharia and the Lawgiver has not authorized to be blessed with it. There are several types of it, including:

- **Major shirk:** It is to believe that the one whom Allah uses to bestow blessings on others, who is the created being, is the source of blessings himself; therefore, he blesses things by himself instead of Allah.
- **Minor shirk:** It is asking for blessing that does not reach the limit of major polytheism (major shirk).
- Asking for blessings from the saints and the righteous: There is no evidence to indicate the blessing of the bodies and traces of the righteous, nor being wiped with something from them or their clothes.
- Asking for blessings from times, places, and things that are not mentioned in the Sharia, or which no evidence for the legitimacy of their blessings.

The tenth question: What is supplication and its types?

The tenth answer: Tawassul (supplication) is getting closer to Allah Almighty by doing what He commands and leaving what He forbids.

Also, there is a special definition is that the supplicator mentions in his supplication what he hopes will be a reason for his supplication to be accepted, or he asks a righteous servant to supplicate for him.

There are two types of supplication: Allowed and prohibited

(forbidden) ⁽¹⁾.

(1) Look up: The Faith of Tawheed and an explanation of what contradicts or detracts from it, such as major and minor polytheism, disruption, innovations, and other things. Written by Sheikh Saleh bin Fawzan Al-Fawzan, p.: 136-141.

Characteristics of The Islamic Faith

33

Allowed supplication: There are several types of it:

- 1- Supplicating to Allah Almighty by His Names and Attributes. Allah Almighty said: (Allah has the Most Beautiful Names. So call upon Him by them) ⁽¹⁾.
- 2- Supplicating to Allah Almighty with faith and the righteous deeds that the supplicator performed. Allah Almighty said: (Our Lord! We have heard the caller¹ to 'true' belief, 'proclaiming,' 'Believe in your Lord 'alone', 'so we believed. Our Lord! Forgive our sins, absolve us of our misdeeds, and allow us 'each' to die as one of the virtuous (193)) ⁽²⁾. The same applies to the hadith of the three whom the rock locked them inside the cave, and they supplicated to Allah by mentioning the good of their deeds, so Allah granted them relief ⁽³⁾.
- 3- Supplicating to Allah by mentioning his monotheism, as Yunus, peace be upon him, supplicated. He said to Allah Almighty: (Then in the 'veils of' darkness he cried out, "There is no god 'worthy of worship' except You. Glory be to You! I have certainly done wrong." (87)) ⁽⁴⁾.
- 4- Supplicating to Allah Almighty by showing weakness, need, and lack of ability without Allah. Allah Almighty said about Ayoub, peace be upon him: (And 'remember' when Job cried out to his Lord, "I have been touched with adversity,¹ and You are the Most Merciful of the merciful." (83)) ⁽⁵⁾.
- 5- Supplicating to Allah Almighty with the supplication of the righteous living, as the Companions, when they would suffer from times of drought, they would ask the Prophet (p.b.u.h) to supplicate for them, and when the Prophet (p.b.u.h) died, they asked his uncle al-Abbas to supplicate for them ⁽⁶⁾.

(1) Al-A'raf: 180.

(2) Ali 'Imran: 193.

(3) Narrated by Al-Bukhari, No. (2152), and Muslim, No. (2743).

(4) Al-Anbya: 87.

(5) Al-Anbya: 83.

(6) Narrated by Al-Bukhari, No. (1010).

6- Supplicating to Allah Almighty by admitting the guilt. Allah Almighty said: (He pleaded, "My Lord! I have definitely wronged my soul, so forgive me." So He forgave him, "for" He is indeed the All-Forgiving, Most Merciful (16)) ⁽¹⁾.

Prohibited (forbidden) supplication: There are several types of it:

1- Asking for supplications from the dead, which is not permissible, and it has two cases:

The first: Shirk, such as when supplicating to the dead themselves instead of Allah to fulfill needs and relieve distress.

The second: Bid'ah (heresy), such as when they are considered as mediators when supplicating to Allah ⁽²⁾.

2- Supplicating by the honor of the Prophet (p.b.u.h) or for the honor of someone else, as it is not permissible. And the hadith in which the Prophet supposed to say: "If you ask God, then ask Him by my honor, for my honor is great to Allah." This is a false hadith, and it is not in any of the reliable Muslim books.

3- Supplicating by mentioning someone of the creatures.

4- Supplicating by the right of the creature, Allah Almighty said: (Indeed, We sent before you 'O Prophet' messengers, each to their own people, and they came to them with clear proofs. Then We inflicted punishment upon those who persisted in wickedness. For it is Our duty to help the believers (47)) ⁽³⁾. As for the hadith "I ask you by the right of the supplicators" it is a weak hadith, and there is consensus on its weakness.

(1) A-Qasas: 16.

(2) Loo up: Ma'arij al-Qoubul, by Hafez al-Hakami, 523,518/2, nonliteral.

(3) Ar-Rum: 47.

The eleventh question: What is jihad for the sake of God, and its rule in Islam?

The tenth answer: Jihad in language: It is to expend and put forth what one can and able to say or do ⁽¹⁾.

Jihad in Sharia: It is the effort on the part of the Muslims to fight the stubborn fighting infidels, the apostates, the transgressors, and the like, to elevate the word of Allah Almighty ⁽²⁾.

And jihad is an obligation of sufficiency, if it is carried out by enough Muslims, the sin is waived for the rest ⁽³⁾. Allah Almighty said: ('However,' it is not necessary for the believers to march forth all at once. Only a party from each group should march forth, leaving the rest to gain religious knowledge then enlighten their people when they return to them, so that they 'too' may beware 'of evil' (122)) ⁽⁴⁾.

Jihad is an individual obligation in three cases ⁽⁵⁾:

- 1- If a committed Muslim is in the battlefield where the two armies meet, Allah Almighty says: (O believers! When you face an enemy, stand firm and remember Allah often so you may triumph (45)) ⁽⁶⁾. Also, the Prophet (p.b.u.h) mentioned that turning back on the day of the battle is one of the seven noxious sins ⁽⁷⁾.
- 2- If enemies come to one of the Muslim countries, the people of the country must fight them and expel them from it, and other Muslims are obliged to support that country if its people are unable to expel the enemies.

(1) Look up: The End in The Strange Hadith, by Ibn Al-Atheer, 319/1, chapter (geem) with (haa').

(2) Subul Al-Salam, by Al-Sana'ani, 7/237.

(3) look up: Al-Mughni, by Ibn Qudamah, 6/13.

(4) At-Tawbah: 122.

(5) look up: Al-Mughni, by Ibn Qudamah, 8/13.

(6) Al-Anfal: 45.

(7) Narrated by Al-Bukhari, No. (2766), and Muslim, No. (89).

The obligation begins according to the closest to that country, then the closest after that (1). Allah Almighty said: (O believers! Fight the disbelievers around you and let them find firmness in you. And know that Allah is with those mindful of Him) (123))⁽²⁾.

- 3- If the imam of the Muslims mobilizes the people and asks them to do so, Allah Almighty said: (O believers! What is the matter with you that when you are asked to march forth in the cause of Allah, you cling firmly to 'your' land? Do you prefer the life of this world over the Hereafter? The enjoyment of this worldly life is insignificant compared to that of the Hereafter (38))⁽³⁾.

Narrated by Ibn Abbas, may God be pleased with both, he said: Allah's Messenger (p.b.u.h) said, "There is no Hijra (i.e., migration) (from Mecca to Medina) after the Conquest (of Mecca), but Jihad and good intention remain; and if you are called (by the Muslim ruler) for fighting, go forth immediately."⁽⁴⁾.

And jihad will proceed until the Hour occurs, whether the princes are righteous or unjust. Jihad is by swords (weapons), argument, and statement.

(1) look up: The Jurisprudential Choices of Sheikh Al-Islam Ibn Taymiyyah, p. 448.

(2) At-Tawbah: 123.

(3) At-Tawbah: 38.

(4) Narrated by Al-Bukhari, No. (2783), and Muslim, No. (1353).

Conclusion

At the conclusion of this research, I ask Allah to let us live on this blessed faith until we die, and not to deviate our hearts after He has guided us, and to make us among the advocates of guidance and supporters of the truth.

And may Allah's prayers and peace be upon our Prophet Muhammad, his family, and companions, and those who walked on his path until the Day of Judgment.

Done with the praise of Allah

Sources and References:

- (1) The Holy Quran.
- (2) Sahih Al-Bukhari.
- (3) Sahih Muslim.
- (4) Sunan Abi Dawud.
- (5) Sunan At-Tirmidhi.
- (6) Al-Muwatta.
- (7) Al-Ibhaj in Explanation of Al-Minhaj ((The Minhaj of Access to the knowledge of the principles, by Al-Qadi Al-Baydawi, who died in 785 A.H.)) - Authored by: Taqi Al-Din Abu Al-Hassan Ali Bin Abdul Kafi Bin Ali Bin Tammam Bin Hamid Bin Yahya Al-Subki and his son Taj Al-Din Abu Nasr Abdel-Wahhab. Published by: Scientific Books House - Beirut, year of publication: 1416 AH - 1995 AD.
- (8) Scholarly news from the jurisprudential choices, by Sheikh Al-Islam Ibn Taymiyyah, investigated by Muhammad bin Hassan Al-Khalil, Dar Al-Assimah, Kingdom of Saudi Arabia, first edition, 1418 AH.
- (9) Al-Tadmuryiah: Achieving Evidence for the Names and Attributes, and the Reality of Combining Predestination and Sharia, authored by: Taqi al-Din Abu al-Abbas Ahmad ibn Abd al-Halim ibn Abd al-Salam ibn Abdullah ibn Abi al-Qasim ibn Muhammad ibn Taymiyyah al-Harani al-Hanbali al-Dimashqi (who died in 728 AH), investigated by: Prof. Muhammad bin Odeh Al-Sa'wi, published by: Obeikan Library - Riyadh, Edition: Sixth, 1421 AH/2000 AD.

- (10) Interpretation of the Great Quran, authored by: Abu Al-Fida Ismail bin Omar bin Kathir Al-Qurashi Al-Basri and then Al-Dimashqi (who died in 774 AH), investigated by: Sami bin Mohammed Salama, published by: Taiba Publishing House for Publishing and Distribution, Edition: Second, 1420 AH - 1999 AD.
- (11) Edification of Facilitating the Islamic Faith by Abdullah bin Abdul Aziz Al-Jibreen, First edition, 1425 AH.
- (12) The Ways of Peace which lead to Reaching Al-Maram, by Imam Muhammad bin Ismail Al-Amir Al-San'ani, investigated by Muhammad Subhi Hassan Hallaq, first edition in 1418 AH, Ibn Al-Jawzi House, Dammam, Kingdom of Saudi Arabia.
- (13) Explanation of the Sunnah, by Abu Muhammad al-Hasan bin Ali bin Khalaf al-Barbahari, investigated by: Khalid bin Qasim Al-Radadi, Dar Al-Salaf and Dar Al-Sumaei, third edition, 1421 AH.
- (14) Explanation of the Wasitiyya Creed, Saleh bin Fawzan Al-Fawzan, General Presidency for Scholarly Research and Iftaa, Riyadh, eighth edition, 1429 AH.
- (15) Sahih At-Targheeb wal-Tarheeb by Al-Albani.
- (16) The Faith of Tawheed and an explanation of what contradicts or detracts from it, such as major and minor polytheism, disruption, innovations, and other things, by Saleh bin Fawzan Al-Fawzan, published by: Dar Al-Mathur, Riyadh, first edition 1438 AH.
- (17) The Wasitiyya Creed: The Belief of the Victorious Survival Sect until the Day of Judgment of Ahl al-Sunnah wal-Jama`ah, authored by: Taqi al-Din Abu al-Abbas Ahmad ibn Abd al-Halim ibn Abd al-Salam ibn Abdullah ibn Abi al-Qasim ibn Muhammad ibn Taymiyyah al-Harani al-Hanbali al-Dimashqi (who died in 728 AH), investigated by: Abu Muhammad Ashraf bin Abd al-Maqsoud, published by: Adwaa al-Salaf - Riyadh, Edition: Second, 1420 AH / 1991 AD.

- (18) The Faith of Ahl al-Sunnah wal-Jama`ah by Muhammad ibn Ibrahim al-Hamad, published by: Dar Ibn Khuzaimah, Riyadh, second edition, 1419 AH - 1998 AD.
- (19) Al-Muheet Dictionary, authored by: Majd al-Din Abu Taher Muhammad ibn Ya`qub al-Fayrouzabadi (who died in 817 AH), investigated by: Heritage Investigation Office at Al-Resala Foundation, supervised by: Muhammad Naim Al-Arqsoussi, Published by: Al-Resala Foundation for Printing, Publishing and Distribution, Beirut - Lebanon, Edition: Eighth, 1426 AH-2005 AD
- (20) The Book of Loyalty and Disavowal, Saleh Al-Fawzan, Dar Al-Watan Edition, Riyadh, 1411 AH.
- (21) Lisan Al Arab, authored by: Muhammad bin Makram bin Ali, Abu al-Fadl, Jamal al-Din Ibn Manzur al-Ansari al-Ruwai'i al-Afriqi (who died in 711 AH), published by: Dar Sader - Beirut, Edition: Third - 1414 AH.
- (22) Ascensions of Acceptance in Explaining the Way for Reaching the Science of Fundamentals, authored by: Hafez bin Ahmed bin Ali Al-Hakami (who died in: 1377 AH), investigated by: Omar bin Mahmoud Abu Omar, published by: Ibn al-Qayyim Publishing House - Dammam. Edition: First, 1410 A.H.-1990 A.D.
- (23) A Dictionary of Language Measures, by Ahmed bin Faris bin Zakaria Al-Qazwini Al-Razi, Abu Al-Hussein (who died in: 395 AH), investigated by: Abd al-Salam Muhammad Harun, published by: Al-Fikr Publishing House. Year of publish: 1399 AH - 1979 AD.
- (24) Al-Mughni, by Muwaffaq Al-Din Abi Muhammad Abdullah bin Ahad bin Muhammad bin Qudamah Al-Maqdisi, investigated by: Prof. Abdullah bin Abdul Mohsen Al-Turki and Prof. Abdel-Fattah Mohamed El-Helou, first edition, Hajer for printing and publishing.

- (25) Summary in the explanation of the Book of Tawheed, by Saleh bin Fawzan Al-Fawzan, published by: Dar Al-Asema for Publishing and Distribution, Riyadh, Edition: First, 1422 A.H.
- (26) The End in Strange Hadith and Athar, authored by: Majd al-Din Abu al-Saadat al-Mubarak Ibn Muhammad Ibn Muhammad Ibn Muhammad Ibn Abd al-Karim al-Shaibani al-Jazari Ibn al-Atheer (who died in 606 AH), published by: The Scientific Library - Beirut, 1399 AH-1979 AD, Investigated by: Taher Ahad Al-Zawi - Mahmoud Mohamed Al-Tanahi.
- (27) Scholars of the Published Sunnah for the Belief of the Victorious Survivor Sect (this book was -also- published under the title: 200 Questions and Answers on the Islamic Faith), authored by: Hafez bin Ahmed bin Ali Al-Hakami (who died in: 1377 AH), investigated by: Hazem Al-Qadi, Published by: Ministry of Islamic Affairs, Endowments, Da'wa and Guidance - Kingdom of Saudi Arabia, Edition: Second, 1422 AH, number of pages: 143, number of parts: 1.

Table of Contents:

Introduction	5
The Study Plan	6
The First Chapter: An introduction to the Islamic faith: which contains five topics	7
The first topic: The Islamic faith in language and in Sharia	9
The second topic: Sources of Islamic faith	10
The third topic: The importance of Islamic faith	13
The fourth topic: Features of the Islamic faith	14
The Fifth Topic: Reasons for Deviation from The Islamic Faith and The True Prophetic Method	17
The Second Chapter: Important questions in the Islamic faith: it contains eleven questions	19
The first question: What are the levels of religion?	

21

The second question: What are the pillars of Islam?

21

The third question: What are the pillars of faith?

22

The fourth question: What are the conditions for accepting
acts of worship?.....

24

The fifth question: What is polytheism, its types, and its ruling
in Sharia?.....

24

The sixth question: What are the sins that contradict the
origin and perfection of monotheism?.....

25

	The seventh question: What does moderation mean in the Islamic faith?.....	
27		
	The eighth question: What is the meaning of loyalty and disavowal, and its ruling in Islam?.....	
29		
	The ninth question: What is asking for blessing, its types, and its ruling? 31	
	The tenth question: What is supplication and its types?	
32		
	The eleventh question: What is jihad for the sake of God, and its rule in Islam?	
35		
	Conclusion 37	
	Sources and References	
39		
	Table of Contents	
43		

